DANCES

Annual Dance

The one general dance (*yimdgd*) of the year is hardly to be classed as religious, for it serves a social end, yet it is also a means of obtaining rain and prosperity. Certainly the pleasure element is uppermost for the majority of those attending. It is performed at the end of August or the beginning of September, when the harvest is gathered. At this time Navaho, Hopi, and Walapai visitors come to share the abundance and to trade, the several days of festivities furnishing the principal diversion of the year. In 1918 a somewhat impromptu affair was given on August eighteenth and a more extended dance in the middle of September lasting two days and nights; in 1919, the dance was held September twelfth to fifteenth occupying three nights and the intervening days.

The dance of August 1918, although held by day, was typical, save in one respect, namely, that most of the active men and women were absent in attendance on a mourning ceremony given by the Walapai. The dance ground, a disputed tract in the middle of the village, was voluntarily cleared by some boys, who piled the brush about the edges; this was the only approach to an enclosure. People began to arrive in the early afternoon, the men congregating apart from their families. Curiously enough, although the women sat together they formed three slightly separated groups; those from camps 7–18 (see map, Fig. 50) were at the southern end, camps 44–53 at the north, with the families from the middle section of the village between. Clearly this was not only an expression of the relationships prevailing between neighbors, but also of a degree of cohesion among neighbors as such. The older men smoked; the younger played games of chance; the women, when not engaged in preparing food for the subsequent feast, prepared basketry material. By midafternoon the entire village, with the exception of a few old women attending the sick, had arrived. Sinyella thereupon directed that a space be cleared to receive the food, arranged part of it that the men might eat, and distributed the remainder among the groups of women and children. At its conclusion, Sinyella and Manakadja, the only chiefs present, rose from their places before the men and addressed a moral discourse to the women and children, stating as well, that although the dance had not been given for several years, on this occasion it should be resumed in its old form. At this time, the heat of the day abating, the dance commenced.

1: Spier E-5 (1918) 1928
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is intense; each breath burns the nostrils and the roots of the hair feel ablaze.[1] Suddenly the leader bursts into song; the others may join him. Near the end of their stay (ten minutes or more) the leader sprinkles water on the rocks with his fingers. To escape the fierce steam which rises to the top of the lodge, one bows face to earth, gradually rising as he is inured. On emerging, the bathers may plunge into the creek, or loll about waiting their turn again.[2]

Any song may be sung in the lodge, but some are peculiar to it. These are used by an old man, not a shaman, to cure one who is hurt or wounded (*nahamł'dńdjd swddlgd*, singing to cure). Such songs cannot be sung outside for fear of a calamity. Rock Jones, a weather shaman, sang his songs to produce rain, which evoked an immediate response in the form of a flood while he was still within the lodge.

Midafternoon finds the gambling games in full swing at one or two of the village camps where connivial spirits foregather; women and principally younger men. A typical scene at T——'s would show several games in progress in the shade of the cottonwoods, with shrill laughter punctuating the challenge and banter of the little circles seated on the sand; the horses standing, stamping, at the corral edge; men and boys coming and going; the children tumbling about in the sunshine; the elderly host, who rarely indulges, seated to one side, parrying chaff; and his half-blind wife querulously engaged in her household tasks. The function of this host is not clear; it is said that he likes to have the players come, but evidently they fee him from time to time. I have heard his voice echoing through the canyon, much to the amusement of bystanders, calling on the tardy to hasten.

Footracing (*tanomdgvlgd*, race by two; *tanomdgovlgd*, by three or more) is to a point 50 to 125 m. distant and return. Races were usually for stakes. There are no relay or kicking races, although the latter are known[3]. Horseracing has superseded footracing, but it has developed on the same pattern, i.e., a race to a point and return. Considerable attention is given to the preparation of the course in the canyon (about 1500 m. long) and selecting the horses. To insure a colt becoming a racehorse, the following meaningless songs are sung while he is being broken:—

[1] On a day in October, the temperature in a lodge that was not quite air-tight registered 130° F. (outside 73° F). Probably the temperature in the summer lodges ranges from 140°-150° F. G. A. Dorsey notes of a Cheyenne sweatlodge that, "it is probable that the heat registered not less than 145°" (d), 48).

[2] I have found the sweating deliciously refreshing, relaxing every muscle. The plunge into the cold water has not the expected shock, although it does set the muscles quivering.

[3] In connection with a myth it was said that the object kicked (*ntpd'd*) was a lump compounded of wool and pinon gum. The Pima use a ball of greasewood gum or a gum coated core of stone and wood (Hrdlička, (o), 46).

1:Spier E-5 (1918) 1928
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541 giéa giyi giyi goldoŋ ávoŋhai isunéa heneyá (repeat)
789 gáčigánágóagó nóŋágábá isunéa hineyá
593
A second song is:—
[539] si'i'i'ike'ego ,hasiáŋá ,hasiáŋá hasiáŋáŋáŋá yóllgai

[177] These songs were learned from the Navaho by Bob's paternal grand-
[648] father, who was captured in the canyon and lived among them for forty years. The Hopi helped him to escape on an occasion when he visited Oraibi. Horsemen do not jockey for a start, but start from a standstill.

526 Only girls juggle (*djiyágá*). Two or three balls are caught in one hand as they walk about. These are stones, peach stones, or small wild gourds.[1]

Boys play a game wherein they throw darts, made of a cornecb on a stick, at a rolling tray basket.

Men and boys play a number of archery games. In one, two men roll a circular opuntia cactus, which has been placed in the fire so that the spines could be scraped off, from one to the other. A group of others standing opposite its path shoot at it. The target is called a mountain sheep, deer, etc. A variation consists in rolling a small barrel cactus, from which the spines have been removed, down a hill. The bow men, stationed along its course, shoot in succession as it passes.

In another game two opposing bands of bow men are seated fifteen yards apart. Beside each group there is an opuntia cactus raised obliquely on a pile of dirt so that it presents only one edge to the opponents.
[525] Arrows are wagered, which are won when the mark is hit in the center, which cannot be seen. A hit in the forward edge does not score. If the arrow strikes the dirt pile, lifting the cactus, the archer has a second chance. Holding the cactus together with his bow in his left hand, he tosses it up and attempts to shoot the flying missile. An opponent may try to make him miss by strumming on a bowstring. He holds the bow
[534] horisontally between his lips near one end and taps the string with an arrow. This is the only occurrence of the musical bow among these people.

A similar game consists in shooting at two wads of bark set up about 25 yards apart. Arrows are stuck into the ground until they are required
[525] for use. The parties shoot alternately. A single hit wins the stakes.

Wrestling contests (*gigwi'ówigá*) are frequently indulged in by men and boys. Opponents approach crouching slightly and lock their arms about each other's body. The winner must hold his man flat on the ground. Striking, kicking, and biting are not permitted.

[1] They do not balance poles.

1: Spier E-5 (1918) 1928
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Shinney (*ñdodedpd*) is played in the spring before the planting for stakes of future crops, buckskins, etc. The two companies of men or women, numbering five or six, hang their stakes separately over poles erected at the middle of the field. The field is 60 to 70 m. long; the goal posts being two sticks, stones, or trees. The ball is buried in the center

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[325]

Fig. 88 (50.2-1610). A Shinney Ball.

Fig. 89 (50.2-1613a-c). Poles and Ring for Hoop and Pole Game.

of the field. The two leaders strike it out of the ground. Each company gathers behind its leader. Pushing, pulling, and kicking at opponents is allowed. The ball may be kicked, but not touched with the hands. In the characteristic driving stroke, the ball is lifted with the stick and then struck while it is in the air. When the ball is driven over the line of the goal posts, either between them or outside, the whole stakes are won. The shinney ball (*tamānā'dā*), 5 to 7 cm. in diameter, is made of a circular

1:Spier E-5 (1918) 1928
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526 piece of buckskin 13 to 15 cm. across. A thong is threaded through holes in its edge; it is stuffed with damp deer hair, and the thong pulled taut and tied. The long ends of this drawstring, tied in a loop, remain until ready for play, when they are cut off. This allows for shrinkage, otherwise, if the string were cut short before the ball is dry, it would pull out when it was struck. Some balls are decorated in red paint (Fig. 58). The stick (*tdcdvid*) is a branch with a short section of trunk for the crook. Children use smaller sticks.

The hoop and pole game (*t'údávid*) is played by men alone. The hoop (*tasádjúdá*) is a 2 cm. ring, 15 to 20 cm. in diameter, made of a bundle of buckskin strips about which another strip is spirally bound. The poles (*t'it'údávd*), 2.5 m. long, have a deep notch encircling the butt. The ground is carefully smoothed for 10 to 12 m. and a line to mark its boundaries drawn at each end, beyond which brush is piled.[1] Two men stand at one end: one flings the hoop down to roll along the course, and both running a few steps, throw their poles. In throwing, the loop is held vertically against the wrist, the back of the hand moving forward and down. The object is to have the hoop lie on the pole; this counts one. A sector of the hoop must rest wholly on the pole; if this is disputed, a little stream of sand is poured from directly above, which must clear both the inside of the hoop and the edge of the pole. In the next trial the winner rolls the hoop back along the course. The stakes are won when two points are gained in succession. If the ring lies in the notch (*p'ó'mágydgá*), it scores two and the game is won. An erotic interpretation is given when the pole pierces the hoop. The game really requires some skill.

[525]

[831]

Fig. 60 (50.2-1614). Cup and Pin Game.

The cup and pin game (*hugdód*) consists of a cotton-tail or jack-rabbit skull fastened to a sharply pointed twig, about 8 cm. long, by a slightly longer cord (Fig. 60). The base of the skull is cut away, the teeth drawn, and it is boiled free of meat. The cord is tied back of the incisors. Holding the stick, the skull is swung toward the body and caught on the point. Catching by any hole scores one; any tooth hole, six; ear hole(?), ten; incisor hole, forty; and if the stick splits

[1] There is no word to designate the course.

3:James T-5 (ca.1900) 1903
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ment. There is no comparison between the children of the same ages of the Havasupais and the Navahoes or Hopis. And yet, when they enter school, some of the Havasupais learn with a rapidity equal to that of these other children. 181

It seems strange to find a people whose children have no equivalent for dolls; nothing specifically to care for. They are capricious in their treatment of their domestic animals, cats and dogs, sometimes petting them to excess, and then lifting the yelping or squalling creatures by the legs, twisting these members over their backs, or otherwise torturing them. [23]

The boys and the girls, as well as the men and women, are expert horse riders. Every family has its horses, and the children ride from their earliest years. Even as I write I catch glimpses now and then of a red-shawled girl on horseback and hear the hard strike of the horse's hoofs as he dashes along at break-neck speed along the trail near the hawa of my host. All ride astride, and are as fearless in ascending and descending the steep trails that give access and egress to their canyon home as the wildest and most expert of the Rough Riders. 492

One of their great sports and gala times is when visiting Indians — Navahoes, Hopis, or Wallapais — come with fleet horses and races are arranged for. While they have no "Derby Day," they have days on which half the personal property of the village is pledged on the success of certain horses. They are inveterate gamblers; and blankets, buckskins, saddles, bridles, Navaho jewelry, horses, burros, and everything "gambleable" are risked on the outcome. And what an exciting scene an Indian horserace is, and how picturesque! There 541 525 [574]

3:James T-5 (ca. 1900) 1903
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54 is not so much difference after all in human nature, when one penetrates below the surface. The reserved Englishman, the excitable Italian, the vivacious Frenchman, and the so-called stupid and stolid native aboriginal American exhibit exactly the same traits of character under the excitement of a horserace. But in Havasu Canyon the conditions are quite different from Ascot, Doncaster, or Newmarket. Here are bucks dressed in the breech-clout and excitement, and women gesticulating and waving their si-dram'-as (our large flaming red or other "loud" colored bandannas, fastened over the shoulders and across the breast). Some suppress their excitement, others jabber like monkeys, and as the horses come to the starting-point there is just as much talking and din as after the start is made. One distinct feature is that many horses are raced without riders. They seem to understand, and when the signal to "let go" is given they dart off at full speed, just as if riders were on their backs urging them forward. Compared with our finely bred, beautifully chiselled horses, such as one sees, or used to see, in Lucky Baldwin's or the late Senator Stanford's stables, what ragged, scrawny, wretched creatures these are; and yet when they run how they surprise you, how those ugly limbs seem to limber up, and those sleepy eyes gain fire!

Gambling at these races is carried to an extraordinary extent. Men, women, and children alike gamble all they possess, or even hope to possess. This gambling spirit has grown wonderfully in the past few years, for, during the Kohot Navaho's lifetime he constantly used his powerful influence to discourage it.

Gambling, unfortunately, is not confined merely to

3:James T-5 (ca.1900) 1903
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horse-racing. All the afternoon, as I have sat at my work, a group of eight women, some young, some middle-aged, and one old, have gambled without cessation for five solid hours. Two young mothers had their babies — surely not more than two to three months old — and the youngest of the women was one of these mothers, and she could not have been more than eighteen years of age. Girls gamble at *Hui-ta-qui-chi-ka* for safety-pins, and boys for knives and the like, so that now it is a vice which has affected every individual of the tribe.

The Havasupai children are expert ball tossers. With three or four small melons they rival the conjurers and jugglers of our vaudeville shows in feats of dexterity, keeping three or more balls in the air at the same time.

Boys and girls alike run around in the fiercest rain, their feet and legs wet and the few clothes they have on absolutely soaked. The idea of changing them has never seemed to enter their primitive minds, and without care, without a fire, unless he chooses to build one, the youngster gets along as best he may. It is a case of the weaker going to the wall, for here only the strong can survive.

There is very little attempt on the part of their parents to control them. They are generally allowed to do as they choose. I have often seen a little girl take a cigarette from between her father's lips, give it a few puffs, and return it, he all the while either indifferent to or unconscious of the act.

The close proximity of Havasu Creek and its large ponds or reservoirs, made by the irrigation dams, naturally suggests that they are swimmers. Observation

Children visit other camps until they are eight or nine years old, usually asking permission to leave their homes. Boys have more freedom in visiting and are less likely to ask permission than are girls. A child eats wherever he happens to be at mealtime if food is offered. Young children are expected to be home by dark. When a child is visiting another camp, his adult hosts may correct his misbehavior and "try to help him do what is right." 857 574 [264] [867]

Gambling games are learned by both sexes. Children of six or seven imitate the men's "hidden ball" game and the "stick and rock" game, without a full knowledge of the rules. At 10 or 12 years of age, both boys and girls join teenagers and young adults at the "stick and rock" game in the public gambling place, each player usually betting a dime per game. 857 525

Both boys and girls learn to swim at four or five years of age. So far as could be discovered, no Havasupai child has ever drowned in the creek which bisects the inhabited area. (The only known drowning of a Havasupai child occurred in an irrigation ditch in a neighboring white community.) A youngster is taken by his parents to Havasu Creek for bathing about the time he can walk. Families usually go to the stream each afternoon for this purpose. A father, mother, and their small children go together, whereas older children join friends of their own age and make more sport of the occasion. If a small child is afraid of the water, he is not ridiculed nor coaxed, but is permitted to sit quietly on the bank. A frightened child thus forgets his fears in watching the fun of others. It is doubtful that there is any Havasupai adult or child over seven or eight years of age who cannot swim. 868 857 [481] [165] [515]

A small child is first taken into shallow water by one of his parents and kept there only long enough to be bathed and perhaps to splash a little. As the child grows and gains in confidence, he plays with adults and other small children in water knee-deep or hip-deep. Even a child of four who cannot swim will participate in simple water games.

Children of four or five go with older children, unaccompanied by adults, to swim and play at various holes along the stream course. The younger children do not venture beyond a safe depth, and I never saw or heard of any child having to be rescued from the water. There seems to be little anxiety by parents concerning safety of their children when they are in or near the creek. Swimmers conduct themselves neither carelessly nor recklessly; they appear to avoid any action that would place themselves or others in danger.

When a child wishes to go into deep water, a teenager or an adult may take him in and support him or stand by until it appears safe for the child to strike out alone. Usually a child has learned to swim and dive in the shallow pools before he ventures into deep water. Children dive under water to retrieve rocks, do handstands, race to catch a floating object, play

though she may explain to the elements, "Go over there on top (on the plateau) where those people need water. We don't need it down here. We have plenty." An informant told me that a heavy storm which swelled the river on the night of August 3, 1951, was halted in this manner by a neighbor who became alarmed at the proportions the flood was reaching and who happened to be pregnant at the time. 843 789

By gesturing with only one hand, a pregnant woman can command rain to fall. (A person of either sex can bring rain during a dry period by singing a special song which everyone supposedly knows but which is considered dangerous because it may cause a great storm.)

In gambling, a pregnant woman brings luck to herself and her husband or to any other player she may stand behind. Informants added cautiously, "But if she doesn't win the first or second hand then she should quit. It shows that she won't win at that time." [777] [525]

Taboos during Pregnancy

Spier (1928, 300) states that, "For a month before birth the woman and her husband must refrain from meat, and the woman alone from very salty foods. These taboos are relaxed a month after delivery, when hemorrhages cease. Should she ignore them there will be complications. During this time she must use a stick to scratch herself." 843

Informants now variously report that taboos apply during almost an entire pregnancy or as little as a month before birth and from eight or 10 days until several months afterward. They are generally agreed that women formerly observed taboos strictly while now only a few women are very careful and some scarcely heed restrictions. Informants were not agreed as to specific details of certain taboos, sometimes expressing opposite beliefs. For example, one woman reported that a pregnant woman "can't scratch her face or belly or it will make a scar. She can't use a stick either; that would also make a scar. A stick may be used during monthlies, but not during pregnancy." Most other women stated that a scratching stick was as properly used during pregnancy as during menstruation.

Meat taboos particularly emphasized tongue, kidney, intestines, lungs, liver, tenderloin, sausages or weiners. Tongue would cause the baby to chew its own tongue; kidney or tenderloin would cause the child to be deformed, birth would be difficult, or the mother would die at birth; intestines or weiners would tangle the umbilical cord about the baby and prevent its birth; rabbit or cow's head would cause the baby's lip "to be torn the way the cow and the rabbit look" (harelip); mountain lion would cause the baby's death by choking; deer or coyote killed by a mountain lion would cause the infant to have diarrhea. Coyote meat was not eaten at any time, and proximity of a coyote carcass or pelt was dangerous to small children as a cause of diarrhea, other illnesses, or death. 843 262 825 [753]

Ceremonies and Other Public Activities

Funerals

764 562 [152] Women formerly took no part in crematory rites other than wailing as mourners and, perhaps, dressing the corpse. Mourners were not hired; such wailing was an expression of genuine sorrow, as it is today.

In the all night funeral ceremony held today, women are active with men as singers and dancers, although leadership rests with the men. In [117] [535] the dance, borrowed from the Paiute, a line of women faces the men's line, and the two lines dance backward and forward about 10 paces throughout the night with pauses only between the dance songs. Women may also sing with the two other groups of singers who perform simultaneously with the dancers, but ordinarily they do not. One woman who sometimes does so is the Walapai wife of a Havasupai shaman. It is said that she is asked to sing because she knows all the songs.

Announcements of Divorce

586 203 In earlier days, it was customary for husband and wife in a divorce to state their respective cases publicly. Apparently, this procedure served as a public announcement of status change for the divorcing parties. At the [562] same time, and probably this is the immediate reason for the custom, it afforded both husband and wife an opportunity to state or answer charges in an attempt to win popular sympathy or support. In this matter, a woman had an equal right with a man to present her case.

Gambling

525 Public gambling was a daily diversion on the Havasupai reservation until recently. Each afternoon in good weather, men and women gathered in an uncultivated plot of land beside the main trail in Supai which was popularly referred to as "the gambling place." Officially, Indian Service per- [657] sonnel frowned upon this custom, and there were attempts to stop it altogether. But in the words of one informant: "If we don't gamble, we got no fun down here. We always gamble. Once about 1933-36 agent try to make us stop, but people tell him we got no other fun. It's good for us. We always do like that. People don't quit and pretty soon agent he don't say no more about it. Here it goes around pretty even. Nobody wins or loses all time and if somebody lose too much he don't quit gambling, just come back next day, play some more, and win again maybe. We keep track and every time he wins, it goes on debt till all paid up. Then he's clear again."

Under aboriginal conditions, gambling was not a daily practice, but it was a popular pursuit whenever two or three families were camping together and during the months when many of the families were living in Cataract

Canyon to tend their fields. Men gambled for buckskins, clothing, blankets, and food. Women's stakes were usually smaller objects, such as beads or other articles of adornment. Men had a few games from which women were excluded, but they joined women in playing a kind of dice game which Spier (1928, 341) has described. Informants say that children did not gamble, with the exception of one game played by young boys. They shot arrows at a bundle of rags or willow bark thrown into the air, wagering their skill against their arrows. 525 [857]

Today, the dice game has been taken over by young people, and the group playing it may include boys and girls of eight or 10 years as well as young married or single men and women in their 20's or 30's with the majority of the players being teenagers. Each player bets a dime on a game, the winner taking the kitty and paying from it 10 cents to the owner of the dice.

Men continue to play a hidden ball game, using a yucca root ball, and following the rules observed by Spier (1928, 342) 35 years ago. The game is played infrequently, however. Small boys occasionally play this game also, and girls were seen practicing it, but adult women never play and apparently take little interest in watching it.

A standard deck of playing cards was used by gamblers in the early 1950's. A number of women and men were almost daily players while others joined in only occasionally and some individuals never played. During the summer of 1950, there were almost always two groups playing cards, but in 1951, for some undiscovered reason, players had dwindled in number so that only one group played most of the time. The card playing groups were almost invariably composed of both sexes, with the majority of players being women. The number of spectators of both sexes was usually two or three times the number of players, but these did not necessarily devote all their time or attention to the games in progress. Young boys raced their horses nearby or practiced calf roping and tying if calves were available. Young people of both sexes did a great deal of visiting and joking with one another or merely sat and watched what everyone else was doing. 525 177 [591]

In good weather, gamblers assembled at the public gambling place. Someone took it upon himself to furnish cards and more or less act as host for the game. In 1951, this person was an elderly blind man who, about 1:30 or 2:00 p.m., would arrive at the gambling place with a cow's horn upon which he blew a long, high note signaling the players to come. People started arriving about two hours later, and the games seldom started until a crowd had assembled. The blind man exchanged poker chips for money, and it was said that he received $4 to $5 each day as his profit. [732]

During the winter months, card games were held in the house of a woman who seldom played during the summer. Her house was larger than

525 177 most, thus accommodating quite a number of players. In this instance, it was the woman and not her husband who arranged the games, owned the cards, and received the profit.

Anyone, male or female, was at liberty to invite players to his home and regularly "operate" card games if he or she could attract interested persons. Apparently, there was little competition for this position. Players seemed to have a tacit agreement to patronize a particular person who made it known that he wished to act as gambling host.

[625] By the summer of 1958, public card games had been abandoned under pressure from the agent and the Indian policeman, but there was a hint that now and then players assembled at some secluded spot or secretly played in a private home. The men, however, openly played their native hidden ball game, and apparently no attempt was made to stop them.

Dancing

[535] [562] Women participate in all dances now performed by the Havasupai. In former times they were excluded only from the masked dance described by Spier (1928, 266-7) and which today is referred to as a rain dance.

Raiding

721 648 [562] Only one instance is reported in which a woman took part in a raiding party. The woman's name in translation was White Hair, and she was the "grandmother" (mother's mother's sister) of Pete Mulgullo, now deceased.

Once when many families were camped near their fields in Cataract Canyon, a party of four or five Havasupai men, including a son of White Hair, went hunting in the vicinity of Topocoba Hilltop. After killing many mountain sheep, they went into a cave to sleep before the long journey home. While they slept, a party of about eight Apaches surprised them, killing all but one of the hunters, a man who outran them among the rocks.

When this man returned to the canyon, he told the people that the hunting party had killed many sheep but he said nothing about the Apache raid. The people waited for the other hunters to return, and after about 10 days, they suspected that Apaches had killed them. (No explanation can be given by present informants regarding this strange silence of the survivor except that "he just didn't want to tell it.")

721 562 One man went in search of the hunters and found them all dead. Alone, he heaped their bodies up and burned them. When he returned to the canyon with his report, White Hair, at that time an old woman, became very angry at the Apaches. Arousing some of the men, she set out as leader of a revenge raiding party to track the killers of her son. Mounted on horses, the

an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers without much hesitation. Names have no special emotional or religious significance.

When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed that girls who eat meat before the menses end will be barren.

Some of the old methods of training the young have disappeared, yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller brothers and sisters. Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave baskets, prepare the material for basketry, or even shell corn. In midday the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usally covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

The sweat lodge serves as a sort of clubhouse for the men. During the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accomodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,

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when the bathers come out they plunge into the stream, or lie on the sand and rest until their turn again. 515 517

Horse racing is patterned after foot racing of former times. The race is to a point and return. Considerable attention is given to the preparation of the course on which the race is to be held, also to the selection of horses. Races are usually for stakes and on special occasions, as the Peach Dance, a purse is offered the winner. The horsemen do not jockey for a start, but start from stand-still. 541 [525]

Men and boys often hold wrestling contests. The contestants approach each other in a slightly crouching position and lock their arms around each other's body. Kicking and striking are not permitted. The winner must be able to hold his man flat on the ground. 526

The Havasupai children are expert swimmers, often learning the art very young. Mothers toss the small children in the creek of deep water and in almost no time they paddle their way to the bank, one would hardly say they are taught to paddle for it seems to come instinctively. 868 481

As canyon climbers the Havasupai probably surpass all other tribes. Their muscles are developed by constant practice and they run up and down the steep canyon trails in a manner to excite the envy of our college athletes. 481 147

When an individual is very ill and it is feared that he may die, relatives gather and begin to wail. A corpse is laid with the head to the northwest, the hair washed in yucca suds, and the face painted. Clothes are usually furnished by friends and relatives. The following day every one gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives to care for the property of the deceased and not to commit suicide. Formerly the Havasupai cremated their dead but now they are buried. Each family has a burial plot. When death occurs in a house the family moves out for a few months. Personal possessions are buried. In recent years the custom of burning personal treasures has not been as universal as formerly. 763 764 [423] 768

RELIGION

The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River. [17] 773

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Ter,keh-eh,(1) from whom he hoped would descend the whole human race to inhabit the big world. The wicked god seemed to possess the most magical power and to demonstrate it he proudly boasted he would flood the world and destroy all creation. The good god, Tochopa, fearing he would do this, made a boat of hollow piñon log in which he hoped to save his daughter. In this log he placed necessary food and other articles and also made a lookout window. Then he brought his daughter, and telling her she must get in the log and there be sealed up, he took a sad farewell of her, closed up the end of the log and waited for the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, and deluges came covering all the earth with water. The log floated and in safety lay Pu-keh-eh while the water rose higher and higher covering all the mountains. After a while the flood ceased and the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The girl found her log no longer floating. She peeped out of the window her father had placed in her boat, and, though it was misty and 539

(1) Sources of mythology here given are a Havasupai informant; Parish, History of Arizona; and The Redman, a bulletin of mythology printed at the Phoenix Indian School. [15] 127

177 In comparing aboriginal Havasupai life with that of today, the most
51) outstanding fact is that it's just plain easier to live now. It's easier for the children to survive once they are born and it's easier for their mothers to bear them, since many of them go out to the hospital at Kingman for this purpose. It's easier to keep healthy and easier to recover when one is ill. Preparing food is a simple task compared to what it was. Many household goods, with indispensable functions, are available in the store in improved form and more lasting quality. Keeping warm in the winter now requires half the time and less than half the worry for many families have kerosene or wood stoves. Probably most important of all is the fact that food is easier to get. This has resulted, somewhat, in less emphasis
[594] on the family as an economic unit—a condition which has been accom-
[586] panied by a certain number of undesirable factors such as an increase in the number of divorces.

517 Even though the more readily available food supply has increased the
[461] amount of leisure time, there has been no corresponding elaboration of
525 spare time activities or additional specialization. In the heat of early afternoon, however, one may still see the women gathering from all parts of the canyon by foot and horseback at some appointed place for their gambling session. This is an important daily event and the women, clad in their best dresses, congregate for poker, blackjack, Russian bank and plenty of gossip. Gambling is not limited to the women by any means, but they are the experts—they should be—they get more practice, for with them it is part of the daily routine and it has been for a long time. Before
[177] playing cards were introduced, intricate native games were played instead.

345 While the women gamble, most of the men take sweat-baths. This is
[512] their most important source of daily recreation. The sweat house is a small dome shaped structure over a shallow, circular pit. The frame is made of about a dozen slender poles set into the ground on one side of the pit and arched across to the other side. These are bound together where they cross and a number of horizontal braces are bent around them, leaving space for an entrance. This framework may be covered with blankets or brush and dirt.

515 Stones are heated outside and put into a small pit within the sweat
517 house; then three or four men, clad in breech cloths, enter and close the

that's why she had the bone. She split one piece of the bone lengthwise and put it in the ground. She left it a few minutes and pulled it out and water came forth. She traveled on to the southwest until she was thirsty again. Again she split a bone, put it in the ground, and brought water out. A spring is still there on the Walapai Reservation. [Perhaps Rose Well.] She kept doing this until she had made four springs, all the while traveling southwest. Then she reached some people camping at a village in the afternoon. An old lady was on the edge of the village. Some of the men were out hunting. When they returned, one shouted that there was a runaway girl and that she was going to be his. Another man said no, we'll look into it and see whose she will be. The men ate supper, and about dark they built a fire a little way from the house where the girl was staying with an old woman. The men started playing the sixteen-stick game. [A gambling game, not reported by Spier (1928), wherein the sticks were used as counters. Probably borrowed from the Southern Paiute.] Every once in a while a man would slip away from the game and go to the girl's house but she would beat them away and throw dirt on them. Even all the birds and animals tried except the quail. Others told him to try but he said, "I'm not a good-looking man like some others she has turned down. So why should I try." But he finally tried. He put makeup on the feathers on his head and went in. She grabbed him and took him for her husband.

539* [823] [525] [177]

The men went hunting, all except the quail. He was lazy. Other men were jealous of him because he ate gravel and didn't hunt for meat. The men said they wouldn't give him any more meat.

Finally, the girl was expecting a baby. It was in the girl's thumb. When delivery time came, the girl went out and thrust her thumb in a forward motion and the baby stood up on the ground before her. After the baby boy was old enough, his mother wished for meat. She told him to go to Grandfather Squirrel who was a good hunter. The boy didn't say anything. After they went to bed, he got up, put a stick under his cover for a dummy, and went to his grandfather, the squirrel. The boy was approaching his grandfather's house when he came to some women picking pinyons. They gave some to him, and yucca juice to drink. When they set his food before him, he said, "This isn't good to eat, just good to soften leather of shoes." So he put it on his shoes. The juice was good for shampoo, so he washed his hair. Then he got his fine cornmeal lunch out and told them to eat. They said, "This isn't good to eat, just good for makeup." So they painted their faces with it. No one ate anything. Then they went to bed. The ladies were lying in a row. After they were asleep he got up and tied their hair together. In the morning he awoke and waited for the women to wake up. They slept on so he called out, "I never saw anyone sleep like that. I thought you wanted to work." One started to get up and all jerked each other, and laughed.